1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

were erected, one in which the *vavana* was chanted by men and women together, and the other, a *tapu* house in which the old men chanted the *tapu* chants called *pu'e* and *tona pou*. Besides the erection and decoration of these houses the other preliminaries preceding the festival consisted in preparing the food for the feast and rehearsing the chants and genealogies. The erection of the buildings and preparation of the food was the part of the giver of the feast. When the day of the feast came, the order of ceremony was as follows: first, in the afternoon, the chanting of the *tapu* chants in the *tapu* house (*tona pou*) by the men; then an adjournment, after which the *faufau oa*, then the *vavana*, then the *ti'e mata*, and lastly the *mata* (genealogies) were chanted by men and women together in the common (not *tapu*) house (*fa'e papa*). At the conclusion of all the chanting there was the feast. On the morning following these rites there were certain ceremonial practices which will be described below. Further details of the rite are given with the description of the chants themselves.

The following description of such a festival was given by an old man who had been present at it. The *ko'ina pu'e* and *vavana* were celebrated at night. The month preceding the feast was occupied in preparation of food. A messenger was sent to all the relatives of the family telling them to make ready for the fête by learning well for recitation their sections (*vahina*), or branches, of the family genealogy (*mata*). The messenger was always one of these assisting in the preparations. The festival was opened with the *faufau oa hakaiona*, a chant cried in a high voice by a woman of the family. (See *faufau oa*.) (In this description it would appear that the *pu'e* was chanted in the house in which the women were present. This conflicts with better and more detailed evidence obtained later. I believe that here the old informant confused the *pu'e* and *vavana*, or else that confusion came in through my misunderstanding.) The house in which all the members of the family had gathered together to chant was a large one divided into two parts. The division was marked by the trunk of a banana tree lying on the floor. On the tree trunk burned a candlenut torch and beside it sat a woman. It was this woman who opened the chanting with the *faufau oa*. During her recital smoking was *tapu*, but when it was over this *tapu* was lifted for a short time, until the next chant was begun. This was the *pu'e*. It was chanted alone by the *tuhuna pu'e* who sat by himself on one side of the house, all the people being grouped on the other side. Absolute silence was preserved while the *tuhuna* chanted. When he came to a certain point in his chant he would stop and a representative of some branch of the family would continue with the recitation of the genealogy of his branch. This completed, the *tuhuna* resumed his part, leaving off

5: Porter T-5 (1812-1814)1823
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(excepting only a whale's tooth) as they are particularly desirous of improving the breed of that animal. Soon after I sent my present on shore, Gattanewa came on board in a boat, which I had sent for him, accompanied by Mr. Maury. I had seen several of their warriors since my arrival, many of them highly ornamented with plumes, formed of the feathers of cocks and man-of-war birds, and the long tail feathers of the tropic bird; large tufts of hair were tied round their waists, their ancles, and their loins. They wore a cloak, sometimes of red cloth, but more frequently of a white paper cloth, formed of the bark of a tree, thrown not inelegantly over the shoulders, with large round or oval ornaments in their ears, formed of whales' teeth, ivory, or a kind of soft and light wood, whitened with chalk. From their neck suspended a whales' tooth, or highly polished shell, and round their loins several turns of the stronger kind of paper-cloth, the end of which hangs before in the manner of an apron. This, with a black and highly polished spear of about twelve feet in length, or a club richly carved, and borne on the shoulders, constitutes the dress and equipment of a native warrior, whose body is highly and elegantly ornamented by tattooing, executed in a manner to excite our admiration. What was my astonishment when Gattanewa presented himself; an infirm old man of seventy years of age, destitute of every covering or ornament except a clout about his loins, and a piece of palm leaf tied about his head; a long stick seemed to assist him in walking; his face and body were as black as a negro's, from the quantity of tattooing, which entirely covered them, and his skin was rough, and appeared to be peeling off in scales, from the quantity of kava (an intoxicating root) in which he had indulged himself. Such was the figure that Gattanewa presented; and as he had drank freely of the kava before he made his visit, he appeared to be perfectly stupid. He, previous to his departure, requested me to assist him in his war with the Happahs. I told him I should not engage in any hostilities, unless the Happahs came into the valley; in which case I should protect him and his people.

Next morning he sent me a present, consisting of hogs and several boat loads of cocoa nuts and plantains, which were distributed among the crews of the different vessels. I now unbent my sails, and sent them on shore, and landed my water-casks, with which I formed a complete enclosure, sufficiently spacious to answer all our purposes. The ship was hauled close in with the beach, and we began in good earnest to make our repairs. A tent was pitched within the enclosure, and the place put under the protection of a guard of marines. In the afternoon several officers went on shore to visit the villages, when I perceived a large body of the Happahs descending from the mountains into the

5: Porter T-5 (1812-1814)1823
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The Kava is a root possessing an intoxicating quality, with which the chiefs are very fond of indulging themselves. They employ persons of a lower class to chew it for them, and spit it into a wooden bowl; after which a small quantity of water is mixed with it, when the juice is strained into a neatly polished cup, made of a cocoa-nut shell, and passed round among them. It renders them very stupid and averse to hearing any noise; it deprives them of their appetite, and reduces them almost to a state of torpor; it has also the effect of making their skin fall off in white scales, weakens their nerves, and no doubt brings on a premature old age. They applied the word kava to every thing we ate or drank of a heating or pungent nature. Rum and wine was called kava; pepper, mustard, and even salt, with the nature and use of which they are entirely unacquainted, were called kava, as was also our spittle. A mineral water of a strong taste, several springs of which are to be found on the island, and are held in high estimation by the natives for the cure of scrofulous and some other complaints, is called *vie kava*.

The bread fruit tree has been so often and so minutely described by other voyagers, that a description of it here may be thought by some superfluous. Their fruit-trees, except those which are tabbooed, are without enclosure; their smaller and more delicate plants, as well as their roots, have only a wall to prevent the depredations of hogs. Their houses are open in front, and their furniture, many parts of which are of great value to them, is entirely exposed. Their hogs are wandering in every part of the valley; their fishing nets and their clothes are left exposed on the beach, and spread on the grass; no precautions are taken to guard against theft, and I therefore conclude that thefts among themselves are unknown.

During our operations at the camp, where carpenters, coopers, armourers, sail-makers, &c. were employed, it is natural to suppose that small tools, and articles of great value, were exposed to the natives. As from sunrise to sunset the camp was perfectly invested with them, it would have been impossible to prevent, or to have detected thefts, had they been so inclined. But as numerous as they were, constantly assisting us in our labours, mixing with our men, sitting for hours, eyeing with the greatest attention the different works, carrying, or handling and examining tools of every description, entering our tents and houses, performing for us many domestic services, assisting us in our wars, carrying for us our arms, our clothing, and provisions, being absent from us whole days with those precious things, still, during our stay, no article was ever missed by any person, except some trifles which were pilfered from the sailors by the girls, and this was, in all probability, in retaliation for the tricks which

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

227 171 In Hawaii artifacts in every way identical with this object are quite common and were used as sinkers for squid hooks. The Marquesas was an important point of call for whalers in early days, and the first missionaries to establish themselves in the group were Hawaiians, so it is probable that this object was imported from that group during the historic period.

ANCHORS

501 Native accounts of the ancient fishing methods mention the use of anchors, but it seems probable that these were simply rough stones. A single worked specimen was seen in Taiohae, Nuka Hiva. It consisted of a conical stone of oval cross section about 10 inches high and 7 inches in diameter, through the upper end of which a hole about ¾ of an inch in diameter had been pierced. The natives were unable to identify this specimen, and as it was found among the debris of a trader's store it may be either of European workmanship or due to European influence.

PIPES

276 324 [539] The use of tobacco in the Marquesas is almost certainly post-European, but the plant was cultivated there very early in the historic period. Clay pipes in burial caves that contain no other evidences of European contact indicate that they were among the earliest trade objects and most of the stone pipes appear to have been made at a time when the native culture had undergone little, if any, change. The clay pipes referred to are clearly the prototype from which the stone pipes were evolved, but the Marquesan pipe makers were no slavish imitators and their work shows considerable originality.

The material used was a rather soft, even-textured volcanic rock, and the shaping was probably done with metal tools, although the fine finish of most of the specimens makes it impossible to say whether such tools were always used. The bowl form was like that of the European clay pipes of the early nineteenth century, but the other features vary greatly. The simplest form is shown on Plate XLIX, *C*. It consists of a simple bowl 1⅜ inches long and about ¾ of an inch wide, with a hole pierced in one side for the stem. The bottom of the bowl is decorated with a short cylindrical knob.

A more elaborate specimen, seen in Hanahehe, Hiva Oa, consisted of a similar bowl, without the knob, which had at the bottom two projections ⅜ of an inch long, placed directly opposite each other. Both these projections were drilled [531] to take stems. The bowl was covered with lightly incised designs which had been almost obliterated by handling. The use of multiple stems appears to have been rather common and according to reliable informants some specimens had as many as four.

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

By far the most elaborate pipe seen was in the possession of Mr. Frank Varney of Atu Ona, Hiva Oa. It is shaped like the bowl and fore-stem of an ordinary straight brier pipe, but has a tiki figure carved against the curve of the bowl in three-quarter round. (See Pl. XLIX, *D*.) The convention of this little figure is curious; the eyes are indicated by raised circles on either side of the head, and there is no distinct mouth or nose. A small beak-like projection at the bottom of the head, between the eyes, suggests that it may represent a bird. A hole has been drilled between the figure and the pipe bowl at about the level of the waist. This pipe is known to be very old and has been in the possession of a single family in Atu Ona for at least three generations.

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BOWLS AND TRAYS

Stone bowls and trays are rare in the Marquesas, and the few specimens extant vary greatly in form and finish. The larger objects of this sort are usually quite crude. Some of the smaller bowls, on the other hand, show great skill in manufacture and are well finished and even decorated.

415 [324]

The largest object of this sort seen was a so-called tray which was built into the upper edge of a small platform in the *tohua* of Hutuhu'u, valley of Taipi-Vai, Nuku Hiva. It appeared to be a large fragment of a lava bubble which had been smoothed and slightly excavated on the inner surface, the outside being left rough. It was 3 feet, 6 inches long, with an average width of 2 feet, and an external depth of from 6 to 9 inches. Its form was likened by the natives to that of a canoe, a small natural projection at one end being pointed out as the prow, but the depression was really roughly rectangular. It is said that the bodies of victims who were to be eaten were laid upon this tray, but no other data could be obtained.

Another large bowl or tray of an altogether different form and use, was seen in the island of Tahu Ata. It apparently had been made from an oval water-worn bowlder, the outer surface left unworked. It was seen in the course of a visit so brief that exact measurements were impossible but the dimensions were approximately as follows: length 2 feet, 6 inches, width 20 inches, external depth 18 inches. The depression was circular, narrowing toward the bottom, and was about 14 inches in diameter and one foot deep. The rim was flat and rather carefully smoothed. Upon one end of the rim there was a cylindrical projection about 3 inches in diameter, and of the same height, which was said to be the base of a small tiki figure about one foot in height which was carved in one piece with the bowl. This little figure had been broken off and carried away many years ago. The bowl was built into the pavement of a large dwelling *paepae*, but informants were not certain that this was its original position. It

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STONE ARTIFACTS AND UTENSILS: *A*, TOP VIEW; *B*, SIDE VIEW OF CARVED SET SINKER (UNIVERSITY MUSEUM, PHILADELPHIA); *C*, PIPE; *D*, EFFIGY PIPE, SIDE AND FRONT VIEWS; *E*, FRAGMENT OF DECORATED BOWL.

T. Lyons E-5 (1920-1921) 1923 Otto Marqueses Otto

[end plate 10]

10: Linton E-5 (1920-1921)1939
OX6 Marquesas OX6

226 captive, Surplus fish were either sun-dried or salted. The Mar-
[263] quesans, unlike the other Polynesians, attached a tremendous value to salt and combed the rocks around the cliffs for it.

272 Mention should be made also of kava, a narcotic drink made
276 from a root, which was chewed up, usually by the boys and girls, as they had better teeth than their elders, spat into a bowl, and fermented. Its effects were mild. The drinker became extremely sensitive to sounds or disturbances, and desired to be let alone. Kava parties were not convivial affairs; the participants after two or three cups of kava each, settled back comfortably and talked very little. Since there was very little land on which the kava root could be raised, the drink was a luxury and reserved for the household heads.

266 The last item in connection with food is cannibalism. In the old days the Marquesans were vigorous cannibals, and from my talks with the old men who had indulged in the practice, I am convinced that, while there was ceremonial cannibalism, there was also eating of human flesh because they found it good. This is one of the few regions where women were permitted to eat human meat. Although there was eating of enemies because of revenge obligations, there was also plain meat-hunting of enemy tribes for food, especially at times of food shortage. Another indication that cannibalism was not merely ceremonial is that these people ate everyone from infants up. The purpose of ceremonial cannibalism is to absorb the good qualities of the individual one is consuming, but the Marquesans had a preference for children too young to have attained admirable qualities. There were also stories of man-eaters, people who developed a pathological fondness for human flesh. Such a man would kidnap children of his own tribe or even kill and eat his own
[731] wife or children. There was ordinarily no cannibalism within the tribe, although in times of extreme famine an inspirational priest might designate certain victims who would be killed and
[782] eaten. Sacrifices to the gods were not eaten, the idea being that the entire individual was left to be consumed by the gods. Revenge victims, however, were always eaten.

10: Linton E-5 (1920-1921)1939
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but in any event the nursing period was very short. Women took great pride in the firmness and beautiful shape of their breasts, which were important in sexual play. They believed that prolonged nursing spoiled the breasts and consequently were reluctant to do it. Feeding times were irregular and dependent on the convenience of the adult rather than the protests of the child.

I saw only one small infant during my entire stay in the Marquesas. It must have been about six months old, but I never saw it nurse. The feeding process was brutal. The child was laid flat on its back on the house platform while the mother stood alongside with a mixture of cocoanut milk and baked breadfruit which had been made into a thin, pasty gruel. She would take a handful of this stuff, and, holding her hand over the infant's face, pour the food on its mouth. The child would gasp and sputter, and gulp down as much as possible. Then the mother would wipe off the child's face with a sweep of her hand and poured on another handful of the mixture.

There was no particular effort at anal control for small children until they were a year or so old. The adult merely changed the bark cloth on which the child lay. Later the child might be picked up, carried a short distance, and held out to perform its functions. With adults the excretory functions were private; they usually sought retirement in the bushes. I have no data on thumb sucking beyond the fact that I never saw any child doing it. Nor did I ever see any of the postural attitudes common to European children who show embarrassment in the presence of elders by sticking their thumbs in their mouths. (The men smoke moderately but there is no chewing of gum or nuts as a form of mastication pleasure. I have, however, observed men sucking the breasts of women when it was evidently not a preliminary form of sexual excitement.)

From birth on, the child was never alone. The small child was under constant threat from the female ogre spirits, *vehini-hai*, who are supposed to steal small children and eat them. As the child grew older and began to wander, there was the additional